February 20
1941

Millennial Star

"And after this manner pray ye"

Vol. 103, No. 8 Thursday, February 20, 1941

POETRY

RESOLVE

As the dead year is clasped by a dead December,
So let your dead sins with your dead days lie;
A new life is yours, and a new hope. Remember,
We build our own ladders to climb to the sky.
Stand out in the sunlight of Promise, forgetting
Whatever the Past held of sorrow or wrong.
We waste half our strength in a useless regretting;
We sit by old tombs in the dark too long.

Have you missed in your aim? Well, the mark is still shining.
Did you faint in the race? Well, take breath for the next.
Did the clouds drive you back? But see yonder their lining.
Were you tempted and fell? Let it serve for a text.
As each year hurries by, let it join that procession
Of skeleton shapes that march down to the Past,
While you take your place in the line of Progression,
With your eyes on the heavens, your face to the blast.

I tell you the future can hold no terrors
For any sad soul while the stars revolve,
If he will stand firm on the grave of his errors,
And instead of regretting, resolve, resolve.
It is never too late to begin rebuilding,
Though all into ruins your life seems hurled,
For see how the light of the New Year is gilding
The wan, worn face of this bruised old world.

—Ella Wheeler Wilcox.

THOUGHT FOR THE WEEK:

There ain't no 'appiness in this world, so we must just be 'appy without it.—An Old Charwoman.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: I Peter 5: 8

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THIS WEEK'S COVER

"AND he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

"Give us day by day our daily bread.

"And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation: but deliver us from evil." Luke 11: 2-5

Historical Approach To Mormonism

By Elder Francis W. Kirkham

Elder Kirkham

IN February, 1829, Joseph Smith the Prophet-Founder of Mormonism announced that he had received the following revelation from God: "Now behold, a marvellous work is about to come forth among the children of men." . . . "And no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be entrusted to his care." . . . "And faith, hope, charity, and love, with an eye single to the glory of God, qualify him for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. . . . Seek not for riches but for wisdom; and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich." (Doc. and Cov. 4-6-11-12-14.)

On April 7, 1829, the Prophet commenced the translation of the Book of Mormon from the sacred ancient records which he declared had been entrusted to him by Moroni, a resurrected, immortal person. This record, the messenger declared, contained the fullness of the everlasting gospel, and had been preserved by divine power to convince "the Jew and the Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations."—(From preface of the Book of Mormon.)

Oliver Cowdery, David Whitmer and Martin Harris also claimed that Moroni appeared to them. I quote from their signed statement: "We declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engraving thereon. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore, we know of a surety that the work is true."

A little later, Joseph Smith showed the ancient records to eight other persons, who testified that they both saw and handled the plates. Again according to his account, on May 15, 1829, John the Baptist, now a resurrected, immortal person, bestowed upon Joseph Smith and Oliver Cowdery, the Aaronic Priesthood. Peter, James, and John, the beloved disciples of the Master also came and conferred upon them the Melchizedek or Higher Priesthood.

Possessed of these powers to act for God among men, and having received the commandment, the Church of Jesus Christ of Latter-day Saints was organized on April 6, 1830, by Joseph Smith and five other witnesses to the divine origin of the Book of Mormon.

A MARVELLOUS WORK AND A WONDER

The witnesses to these beginning events of a "marvellous work and a wonder among the children of men" had no doubts regarding the objective reality of "the immortality and eternal life of man" and "the manifestation of the power of God among men." They had seen and conversed with resurrected messengers sent from Heaven to earth. Also, day by day, they had experienced and realized the power of God as they heard Joseph Smith dictate the contents of the Book of Mormon. Fraud, delusion or deception could readily have been detected. Moreover, the Book of Mormon contained this promise: "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost, ye may know the truth of all things." (Moroni 10: 4 and 5.)

These men claimed that they had put this promise to the test. They testified that by the power of the Holy Ghost they knew that the Book of Mormon was a divine record.

Thus endowed with the Priesthood of the living God and having been commanded by immortal messengers, they declared that the fulness of the Gospel of the Master with all its powers and privileges had been restored to earth. They called all men to repent, to exercise faith in Christ, to make a covenant with Him by baptism, and promised them, as they had been instructed, that if they would obey, they would receive the gift of the Holy Ghost which would confirm in their souls the reality of these spiritual truths.

The power and vitality of the origin of the Church was this personal spiritual testimony of each believing member. By this testimony, each one knew he was a child of God and that his destiny was eternal life and progress. "For behold this is my work and my glory," declared the revealed word, "to bring to pass the immortality and eternal life of man." (Book of Moses 1: 39) And again, "Remember the worth of souls is great in the sight of God. . . . And how great is his joy in the soul that repenteth! . . . And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the Kingdom of My Father!"—(Doc. and Cov. 18: 10, 13, 15.)

More than one hundred years have passed since these events. The advance in science and technology during this time has exceeded that of all previous recorded history. Where once men toiled with hand tools for subsistence, now thousands of units of energy work for each of us for the production of an abundance of food, clothing and shelter and to increase our opportunities for travel, education and culture.

EVIL THINGS STILL PRESENT

We listen to voices from all parts of the world as if they were present, we see the happening of events as if we were

there to view them, we travel in the air as if we lived in a different world. Yet in this era of plenty, when all might have peace, and joy, culture and spiritual development, we see greed, avarice, jealousy, hatred, even destruction and death.

Can it be true that a marvellous work and a wonder has been established in the earth that shall replace love for hatred, and bring joyous living out of chaos? "A work in which no one can assist except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be entrusted to his care?"

Is it possible that this restoration of the Church of Christ by divine power will convince both Jew and Gentile that Jesus is the Christ the Eternal God, that all men are brothers and that the greatest good is service, giving not taking, loving not hating, helping not destroying?

PROGRESS OF THE CHURCH

More than one hundred years of the history and development of the Restored Church is before us. The honest seeker for truth may know the facts. He may discover for himself, whether or not Joseph Smith and the early witnesses to the divine origin of the Book of Mormon lived and acted as they declared. He may know if their message was common knowledge in the communities where they lived and if they predicted events before they were realized. He may ascertain if it is historically true that Joseph Smith dictated from day to day the contents of over 500 printed pages of a book without revision or correction; a book that claimed to contain the fullness of the Gospel, even the teachings of the Master Himself to another people.

Such a claim may also be investigated by the study of its doctrines as compared with those in the scriptures and those known at the time and place of its publication. The book is either consistent with its own claims or it is not.

Either Joseph Smith produced the book as he declared, or it had a different origin, for the book was published at a certain time and at a definite place. He declared, "This book was not written by any man that lived in this generation."

During a hundred years many explanations of its origin have been advanced. These explanations can be tested by historical standards. The competency of the witnesses to the book may be known. The personal knowledge of the objective reality of the spiritual events of the origin of the Church by men and women who gave their lives to the cause, may be found in their writings and in the records of the time. For example, did Brigham Young and Heber C. Kimball, who read the book and visited the Prophet to question him personally about it, did they doubt its divine origin and the power of God restored to earth again, or did they spend their lives in declaring its message, never wavering or faltering as they led a

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Stories Of Some Of Our Hymns

By Elder George D. Pyper

General Superintendent of the Deseret Sunday School Union and First Assistant Chairman of the Church Music Committee

"DO WHAT IS RIGHT"

Do what is right; the day-dawn is breaking,
Hailing a future of freedom and light;
Angels above us are silent notes taking
Of ev'ry action; do what is right!

Chorus:
Do what is right, let the consequence follow;
Battle for freedom in spirit and might;
And with stout hearts look ye forth till tomorrow;
God will protect you; then do what is right!

Do what is right; the shackles are falling,
Chains of the bondsmen no longer are bright;
Lightened by hope, soon they'll cease to be galling;
Truth goeth onward; do what is right!

Do what is right; be faithful and fearless,
Onward, press onward, the goal is in sight;
Eyes that are wet now, ere long will be tearless;
Blessings await you in doing what's right!

THE following are the Rules of Singing by John Wesley:

1. Learn the tune.
2. Sing them as they are printed.
3. Sing all "If it is a cross to you, take it up and you will find a blessing."
4. Sing lustily and with a good courage.
5. Sing modestly. Do not bawl.
6. Sing in time, do not run before or stay behind.
7. Above all, sing spirtually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually.*

This practice, it seems, has always been followed by our people. They have taken what they regarded as truth wherever they found it. A good example of this custom is the adoption of the hymn, "Do What Is Right."

THE TUNE

The tune used in "Do What Is Right" is adapted from the popular song, "The Old Oaken Bucket," which was written by Samuel Woodworth, who was born in Greenbush, in the township of Scituate, Massachusetts, January 13th, 1785. He was of humble birth, his people belonging to the farmer and plantation class. "The Old Oaken Bucket" was among the first American songs—the kind that appealed to the popular fancy in that day. It was written in the summer of 1817. The well referred to is still there, it is asserted, but the bucket no longer hangs in it. Samuel liked urban communities and early became apprenticed to a printer in Boston named Benjamin Russell. From there he went to New Haven, then to New York, where he conducted weekly papers named "The War," "The Halcyon," and "The Ladies' Gazette." In 1823, when thirty-

* "Lyric Religion; the Romance of Immortal Hymns," by H. Augustine Smith, The Century Co., New York.

eight years of age, with George P. Morris, he established the "New York Mirror," which for many years was the leading dramatic authority in America. He was the author of a romance of the war of 1812 entitled "Champions of Freedom." He died December 9th, 1842.

Though Woodworth was not a southerner, his song became very popular, especially in the south, where the well and oaken bucket were about the only means of securing good water. Out of the many songs written by Woodworth, "The Old Oaken Bucket" is the only one to place his name on the pages of history.

In a collection entitled "Twice 55 Plus-Community Songs," the tune of "The Old Oaken Bucket" is credited to E. Kiallmark, with the statement that it originally appeared in "Araby's Daughter," a part of Thomas Moore's "Lalla Rookh." The writer has found a poem in "Lalla Rookh" which corresponds to the metre of "The Old Oaken Bucket."

George Q. Cannon

Farewell, farewell to thee, Araby's daughter,
(Thus warbled a Peri beneath the dark sea),
No pearl ever lay, under Oman's green water,
More pure in its shell than thy spirit in thee,

The writer can find no reference to Kiallmark in any of the encyclopedias or music histories examined by him.

THE HYMN

The Mormon hymn was not among those selected by Emma Smith. As far as known it is not of Latter-day Saint origin, but, is one of those soulful poems adopted by the Church, a waif in the realm of song. How it came to be included in our hymn book is told by Assistant Church Historian, A. William Lund. He says that in a conversation with the late Duncan M. McAllister, which occurred just before Brother McAllister's death, the latter said that while George Q. Cannon was presiding over the British Mission, on one occasion he attended a conference in Scotland and there heard sung for the first time the hymn "Do What Is Right." He was so impressed with it that when the twelfth edition of the Latter-day Saints' hymn book was published in 1863, under George Q. Cannon's direction, this hymn was included in the collection, but no one had any knowledge who wrote it.

"Do What Is Right" cannot be classified as a sacred hymn, and it is doubtful if the author ever considered it as such. It is not a "sacred poem expressive of devotion or spiritual experience." But if it is not a message of divine truth there never was one written. It is a simple sermon and contains admonitions that appeal to the Mormon heart. George Q. Cannon recognized its value when he heard it in that Scottish

(Continued on page 126)

When Youth Goes To Church

By Katie C. Jensen

For the Churchwide Beautification Committee

SURROUNDINGS MEAN MUCH BY WAY OF INVITATION AND BY WAY OF REVERENCE

Condensed from Improvement Era

"WHO can separate his ideals from his surroundings or his belief from his everyday living?"

Who can spread his life before him, saying, "This is for God, and this is for myself—this is for my soul and this is for my body"?

Youth will go to church. It feels the pull of subtle religious power in the innate drive for joy and soul peace. Youth, as always, is on the eternal quest; it is longing for simple happiness born of a combination of all the sweets of life; and while it seemingly longs "to touch the cup of life with eager lips and taste—not drain—it," it is ever seeking to convince itself of something real and permanent. Religion is one of its great securities. Youth has great confidence in itself—confidence in the ability to weave its own design for living. And into this design is woven much of spiritual needs and religion and the right to worship happily.

To some of us, religious service and church-going have become a necessity and a fundamental thing in life, but to many of our young people it is as yet only a part of the great plan of living joyously and safely.

With eyes wide open and young chins lifted for experience, youth looks into the future full of faith and hope. In the altruism of its own being lies the urge for the best of everything, the best and only the best. It could be there are times when "resignation is the rarest sort of courage." Something in me takes a little hope from those few simple words, but what about our young people? Should we have a youth which is flavoured with too much resignation to things just as they are? Youth will be true to fundamentals, but it may not be resigned to things which it feels can be improved. Youth aims high; it loves beauty and enjoys respectability.

But could it be that some of us are too resigned and accept our fate with the philosophy that we are brave when we feel of necessity we must continue year after year going to church in buildings that are hardly fit for religious service?

Somewhere there is a song—"We are Building to a King." Do our meeting houses look as if they are builded for a King? They are for His services, dedicated to Him. Are they worthy? Are our meeting houses builded to youth? To entertain the men and women of today and tomorrow?

How well-acquainted are you with the best youth the world has ever known, the youth of today? Do you like this rising

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THURSDAY, FEBRUARY 20, 1941

EDITORIAL

Thanks !

A DAY or so ago one of the Missionaries here in the Mission Office came to me and asked, "Would you be surprised to hear 'Carry On' over the radio?" I said that I would, and requested more details. I was told to "listen in" to a certain programme.

The dictionary definition of "thrill" is "an intense vibration, shiver, or wave of emotion." The true sense of the expression is often mistaken, for in this age "thrills" are so frequently "cheap" and "forged." In complying with the Missionary's request, however, I was undoubtedly thrilled. For a brief moment my whole being vibrated and tingled in response to my quickened emotions. I do not think that I was alone in this either, for I believe that a good many Latter-day Saints experienced the same sensation when they heard one of our Sisters state over the radio that she would be shortly leaving for the Mission Field.

The occasion was a "red-letter" one, and although we did not hear "Carry On" played by Sandy McPherson as we hoped, I think our hopes were exceeded in that wonderful few moments when, first, Sister Bertha Collins spoke to her son serving in the Forces in the East and later when Sister Joyce Collins, his wife, announced her call to the Mission field to thousands of people via radio.

I know that I do not exaggerate when I say that all the occupants of the Mission Home were thrilled by the incident, unparalleled in the History of the Church in this Country. It occurred to me that the spirit of love of fellowmen is wonderfully developed in this Church. It was easy for us to

picture Brother Albert Collins "somewhere East" waiting eagerly for his call and I am sure that we followed minutely every word that was said and we could "feel with" the Sisters Collins.

Developing that line of thought, I began to think that although the principal emotion expressed today seems to be Hatred, yet there is a lot of kindness in the world. Indeed there need be. One hears of numerous instances of shelter given to bomb victims. There is a Sister in the Bristol District who gave shelter to nine people for a week who were without home. There are Wardens and First Aid workers who work continuously hour after hour to relieve the suffering of injured people.

Though every aspect of this War may seem to be negative in nature, yet it has bound the people of this country very closely together.

These past two weeks we have received numerous subscriptions from our readers and I would like to say how much we appreciate the kind thoughts expressed on almost every communication. Many of our readers I have never met, nor any of us for that matter, but as I read time after time those few lines of appreciation of our efforts and expression of prayers for our welfare, may I say that I have been thrilled, yes Thrilled. We think of you too; every night, as we gather in the prayer circle of the Mission Home we pray for our brethren and sisters throughout the British Isles. God bless you all. I personally would like to acknowledge your letters and notes but that is impossible. Someday perhaps I shall be afforded the opportunity to express my thanks personally; however, for the present, through the medium of these pages, I say,

THANK YOU ALL.

It is your kind appreciation that gives us new heart and new hope and encouragement and a firmer determination to "Carry On" which, with the help of the Lord, we shall do.

The Editor.

THE film "Brigham Young" has caused some considerable amount of publicity, largely in our favour. Every Latter-day Saint should see it. In my Editorial recently upon it I mentioned that the hymn "How Firm a Foundation" was used. This is a mistake, and I am sorry if I have misled anyone. The hymn used is "The Spirit of God like a Fire is Burning."

I am reminded of that line: "When an Editor makes a mistake it is like turning on a light in the Blackout."

WHEN YOUTH GOES TO CHURCH

(Continued from page 119)

generation? I do. It keeps us on our toes; it makes us aim higher and live up to our ideals a little better. We may seem to have an impatient youth today, unwilling to wait for things to work out for themselves, but it just doesn't like to mark time. With great faith in the future, it wants to live today, to go places, seek adventure, to conquer, to enjoy. Add to those qualities the desire for the best, the delight in the truly beautiful and need for culture and refinement, and what generation can have a more glorious youth?

Do you believe in "church pull"? The kind of pull that pulls youth to church? There are many of those "pulls" but one of the foremost is a comely, beautiful place in which to worship. Youth believes in the fitness of things, therefore it is impressed when a house dedicated to the service of God bespeaks the fact from steeple to foundation, and from front gate to back fence.

So into the needs of youth today rides the potential power or atmosphere in the home, in church, in business, in society. Our youth seemingly will pay a high price for atmosphere and beautiful surroundings. Think of the fellow who never lifts an eyebrow at a cover charge of 2s. 6d. as he orders two 6d. lemonades when he takes his sweetheart out for the evening.

Are our churches in the class of respectability? Are we proud of them? Are they the kind of churches to which young men would like to invite their best girls to attend? Would we welcome in our meeting house a noted visitor from a far country? It isn't size or elegance or cost or show that matter, but rather respectability, cleanliness, modernity, and completeness. Many people do not recognize the door of opportunity because it is covered with hard work.

Youth appreciates culture and refinement, and has an honest pride in things a little better than ordinary. Aren't we glad they feel this pride in their places of worship?

The following is an excerpt from a letter written by a young woman:

> Back to church for me. When I was disturbed about so many things that were happening to me you told me to go back to church. I went, but back there in our little old meeting house I just couldn't get the wanting to go again. The place was old and hot and shabby, and out of the window all I could see were weeds, weeds everywhere. But now that I am here, I go to church. I'd like to go every day in the week. It isn't a big church, I really believe it is an old building made over, but it's painted white, walls and all, and has Venetian blinds at the windows, very plain woodwork and furniture. It has some nice drapes, lights that speak of worship and rest you when you're tired, and flowers, flowers everywhere. I believe they are grown right in the churchyard. But the entrance is the most attractive of all with its wide doors thrown open to anyone who cares to enter. On each side are lovely boxes of flowers and little pine trees and shrubbery, and a broad pathway of inviting stepping stones.

So one girl went back to church to tune in with God. Youth is sensitive to the things about it, susceptible to moods. Can atmosphere, music, colour, or surroundings change one's mood? Could we give the final touch to the girl's letter by

saying no more water spots in the ceiling, no more stove pipes running through wooden partitions, no more squeaky hinges or glaring lights, no more weeds.

Our churches are a part of our religion. Every door, window, stepping stone should send rays of welcome to all who come near. Could it be that our religion would seem more important and sacred in a house fitting to the Gospel with all its teachings of "cleanliness is next to Godliness," and "Order is heaven's first law," and "If there is anything lovely . . . we seek after" it?

It will always be true that the Spirit of the Lord flows in abundance regardless of conditions, plaster, or paint, or broken windows, or faded artificial flowers, in any spot dedicated to Him, but a big part of me fails to vision a Divine Creator who would not appreciate the best and only the best of what we have in which His spirit will abide and bless humanity.

But somehow I can't imagine Him, whom we wish so much to please, very happy about some of the little neglected things that mar the beauty of His house.

So atmosphere and environment seem to be fundamental to the youth of today. Perhaps oldsters respond to them too.

A woman I know very well rushes home from a late afternoon appointment and if she sees the clock is pointing to ten minutes before time for husband and grown son to arrive, she puts the kettle on, sets the table with best linen and silver, never forgetting a flower in the centre of the table. Then she changes to her house clothes and starts to prepare the food. She smilingly explains, "The setting is as important as the food. The table and singing kettle make them think dinner is ready. And they enjoy their food more because of the lovely setting." This may be only a woman's way, but it works. And so the best sermon may be more impressive to youth if delivered in a delightful place.

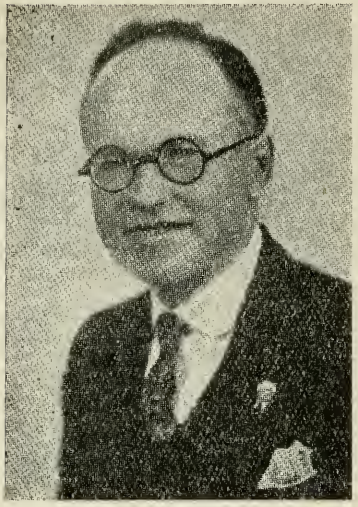
How much is youth worth? How much effort and money shall we spend to make youth love to go to church? Large or small, old or new, why not make our churches such that one feels like removing his shoes and treading lightly lest he disturb the presence of divinity. A well-appointed church is rarely if ever noisy. Youth likes to worship undisturbed. Do you believe with me that a pleasant, lovely meeting place is a part of so-called church pull? Youth wants the feeling of security and happiness that comes when a community has given its best to the house of the Lord.

Do we love youth? Do we want youth to enjoy its hours of worship? Do we wish to encourage culture and refinement in the lives of our people? Do we admire youth because of its love of respectability and joy in simple beauty? Then, let us work and pray, pray and work, work hard to make our own prayers come true so that the best and nothing but the best a community can offer, will be in evidence When Youth Goes To Church.

The Pearl Of Great Price And How I Found It

By Aubrey J. Parker

From the Liahona



Elder Parker

IT has long been my desire to record for the benefit of others a statement as to just how I came to receive the Gospel and to join the Church of Christ. From my earliest years I have been deeply interested in all things religious, and the Bible has been my constant companion for at least forty years.

Early in life I noted the words of the Lord unto Joshua, the son of Nun and successor of Moses, wherein He said, "This book of the law shall not depart out of thy mouth. But thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein. For then thou shalt make thy way prosperous and have good success."

As a very young man, I came to be a lover of the Scriptures as we have them in the sixty-six books of the Holy Bible—that book of romance, tragedy and sublime poetry.

Especially did the sixty-six chapters of Isaiah appeal to me. I looked upon it as the "little Bible," for it seemed to tell the story of both Jehovah and Jesus and prophesy regarding the plan of the ages. And so, as I journeyed toward manhood, I was seeking to understand the deep things of God.

Yet, I did not look upon my mind as an old chest wherein I was to store all my knowledge; I wished to bring forth what I had learned and so help others to learn; I had the desire to preach and to teach and to write.

I began to write for publication at the age of fourteen, and that successfully, so much so that the editors asked for more.

I preached sectarianism for three or four years and found that it failed to satisfy. So I began to delve into many religions. At one time Mohammed seemed to me to be the prophet I should follow. Then Madam Blavatsky and Annie Besant with their theosophical philosophy, and their word that, "there is no religion higher than truth" seemed to beckon me.

Then Pastor Russell, the forerunner of Judge Rutherford, appealed to me with his "Harp of God" and his "Divine Plan of the Ages." After which Mary Baker Eddy came to be my teacher with "Science and Health, with Key to the Scripture."

I both read and wrote for publication. I wrote on theosophy and on Christian Science. Then came Spiritualism with Sir Oliver Lodge and A. Conan Doyle as my heroes. But I was not to be a Spiritualist. I was not satisfied with any of these religions into which I delved.

"But behind the dim unknown was standing God, keeping watch." So it was that one day a young man sold my wife a pamphlet for one penny, and that pamphlet "changed the whole course of our lives." It was entitled "Rays of Living Light," by Charles W. Penrose. I read, I re-read it. I read it again and again. There was no evidence on it as to where I could learn more concerning "Mormonism."

One day, however, which proved to be the red letter day of my life, there came to my door a young man by the name of John Harker of Cardston, Alberta. The year was 1908, the place Gateshead-on-Tyne, England. He was a humble young man of few words. He looked at me and said, "We believe in a God with body, parts and passions." Then he stopped.

With that phrase all that I had ever learned about religion seemed to be shattered and came tumbling about my ears. I just shook my head.

"No," I said, "I couldn't take that doctrine."

Elder Harker had a Bible with him, however; on that point rested his power. If he had shown me in the Book of Mormon where the brother of Jarod saw the finger of Jehovah (or Christ) I would have remained cold to his argument. The Bible was another thing, because **I knew my Bible.** He turned to Genesis and showed me.

I was a busy man and asked him to come back at six that evening, which he did, and remained until midnight. I got "Mormonism" and Mormonism "got" me. I asked him to bring all the books on the subject he could, and the next day he returned with ten volumes. For the next eight months I read and re-read those books. I did not wish to see anyone. I was converting myself.

One Friday evening Elders Stayner Richards and Mark Strong caught me at home and asked if I would like to attend a Mormon meeting. It was to be held at Jarrow-on-Tyne, fourteen miles down the river. I agreed to go with them. Well I remember the cigarette I smoked on my way down on the train, and I remember, too, the packet of cigarettes I threw away on my way back.

The place in which that first meeting was held was one room above a grocery. An oil lamp was swinging from the centre of the ceiling. This place proved to be the "gateway to Heaven to my soul." As I ascended the stairs I heard a "still small voice" say "This is the place for you." Never will I hear a voice plainer. The Saints were singing "Oh, My Father," and that night I borrowed a hymn book and learned the song. On the following Wednesday evening when we went down to Jarrow again to a cottage meeting, I stood up in their meeting among the others and sang "Oh My Father" through without a book.

On the way home from the train that night I informed Elder Richards that I was ready for baptism. I became the first baptized member of what became and still is the Gateshead Branch. Much commotion broke out at that time: the "Mormons" had baptized a preacher. I was interviewed by the newspaper which made headlines in thick black type—"A Gateshead Mormon Defends His Faith." I have been a "defender of the faith" ever since.

I remained in England for about three years preaching Mormonism. One night at a cottage meeting the elders talked on "the gathering." At the end of the meeting, one young elder asked me when I was going to Zion. The thought of doing so had never occurred to me. Right then, however, I uttered a prediction which was almost miraculously fulfilled the next year. We were in debt, our family having increased since we joined the Church; but I told him that I would be in America the next August. Before Christmas we were out of debt. By April we were selling some of our furniture. I remember the Elders' commenting on the fact that the amount of my tithing seemed to be increasing each week. So it did. By June I applied for my passport. By July I asked for steamship reservations. I sailed near the end of July and crossed the line from Canada at Buffalo in the United States on August 1st, 1911. Thus was fulfilled my inspired declaration to the letter.

I have filled three missions for the Church and hope to fill another. The "Pearl of Great Price" has never grown dull and never will because of the human touch. I KNOW that the Gospel is true, and I can tell how and why I know.

★

STORIES OF SOME OF OUR HYMNS

(Continued from page 118)

conference. He saw in it a message of hope; a song of promise; an urge to be "faithful and fearless," and one that fitted well in Mormon philosophy.

This song must have been written by one who had been in the shadows, but was now bursting the shackles of ignorance and beginning to see the light.

The last stanza is a call to remain true and press forward to the coveted goal, where blessings attend those who are faithful to the end.

It is a beloved, adopted child in Mormon hymnody.

★

WEDDING

BELTON-DYSON — Sister Lillian Belton of the Lowestoft Branch, Norwich District, was married to Brother Samuel Dyson of the Sparkbrook Branch, Birmingham District, on Saturday, February 8th, at the Handsworth Branch Chapel. The ceremony was performed by District President Norman Dunn.

HISTORICAL APPROACH TO MORMONISM

(Continued from page 116)

persecuted people to a new home in the Rocky Mountains?

The personality and environment of Joseph Smith may be studied carefully to know whether or not by his own ability or by the influences of his surroundings and teachings, he could have produced the Book of Mormon. For this book was written before he had the help of preachers or students of the scriptures.

RESULTS OF ACCEPTING GOSPEL

But even of greater importance than the investigation of its origin are the results of the acceptance of the message in the lives of hundreds of thousands of men and women. Have believers gathered from all the nations of the earth to be one in doctrine, ideals and action? Have men and women given joyfully of their time and means to take the message to others in all parts of the world? Have places of worship and temples been built where people gather to be led closer to the ways of God? Have laws of health and righteous living been revealed and followed by thousands for the prolonging of their lives and their spiritual uplift. Do the believers today reflect in their way of life, a plan to bring joy and peace, and abundant living to all. Are character, honour, virtue, and ambition for education and human progress vital parts of their teachings and efforts?

If in part these things have been achieved, then "a marvellous work and a wonder, even the Restoration of the knowledge and power of God has come forth among the children of men." It should help lead a sick and frightened world into better living.

In sincere humility and knowing that we have achieved but little of the promises made to us by a kind and loving Father, we bear you our testimony that God has established "a marvellous work among men," that by it we may have joy, peace and eternal progress. He has again restored His Priesthood and power by which His two great commandments may best be achieved, "Love the Lord thy God with all thy might, mind, and strength, and thy neighbour as thyself."

Thus we may find ourselves by losing ourselves in His work among men. "For behold, this is my work and my glory, to bring to pass the immortality and eternal life of man."

★

DEATH

WOOTTON — Sister Ellen Ruth Wootton passed away Thursday, January 16th, at the age of 87 years. She originally embraced the Gospel at Derby and later came to Hyde Branch. Interment took place at the Parish Church, Chapel-en-le-Frith, Tuesday, January 21st.

From the Mission Field

APPOINTMENTS

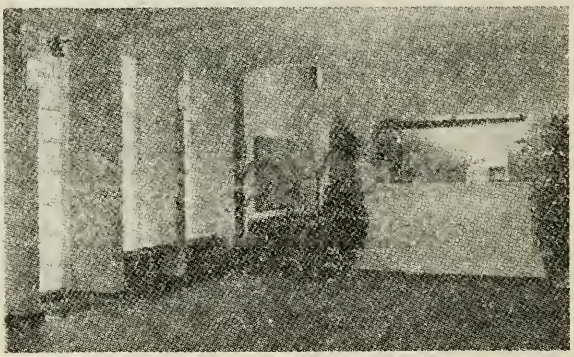
Sister Violet Thomas has been appointed Assistant Mission Secretary; Sister Gwendolene Farmer will be in charge of the Circulation Dept. of the "Star"; and Sister Isabella MacDonald has been appointed Correspondence Secretary to the Mission President.

ASSIGNMENTS

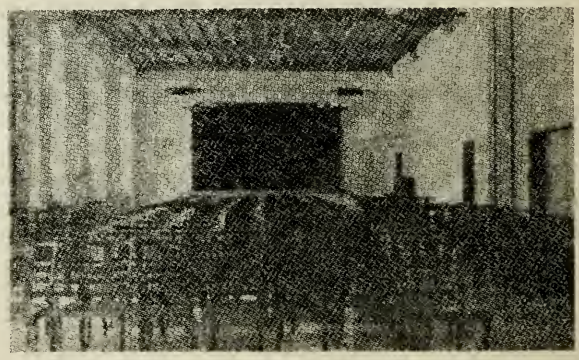
Brother Lawrence T. Moore of the Bradford Branch, Leeds District, was ordained an Elder by President A. K. Anastasiou on Wednesday, February 5th, and set apart as a full time Missionary for a period of six months by Elder James P. Hill on that same day. He has been assigned to labour in the London District in company with Elder Frank Hatton-Ward, who has been fulfilling the duties of Circulation Manager of the "Star" for the past five months and will complete his Mission with Brother Moore in the Gravesend Branch.

RELEASE

Sister Winifred Osborn of the St. Albans Branch, London District, completed a six months Mission on Saturday, February 8th, and received an honourable release. She has spent the whole of her time in the Mission Office acting as Correspondence Secretary to the Mission President.



Lobby of the New Chapel in Basel, Switzerland



Interior of New Chapel

. . . AND FINALLY A LITTLE HUMOUR

At 21 he said: "If you refuse me, I'll die."
She refused him.
At 71 he died.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S Hall,
back of 13, Church St.

Halifax:
L. D. S. Hall,
35, Brinton Terrace,
off Hansen Lane.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
L. and Y. Station

"INSTRUCT and edify each other, that ye may know how to act and direct My Church, how to act upon the points of My law and commandments which I have given, and thus ye shall become instructed in the law of my Church."—Doctrine and Covenants 43: 8, 9.

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